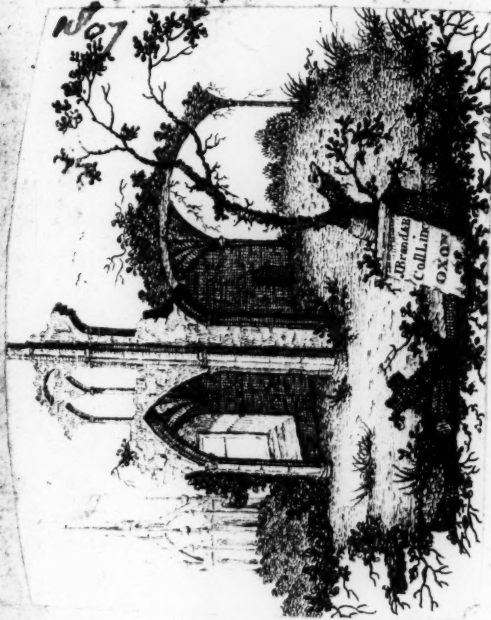


with the Rose and
Crown of England on cover

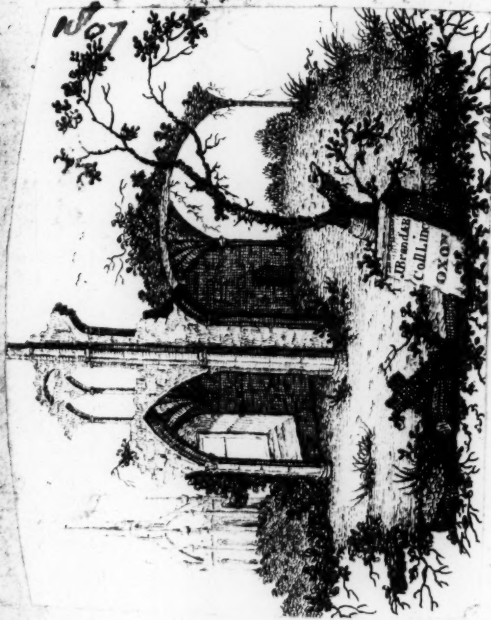
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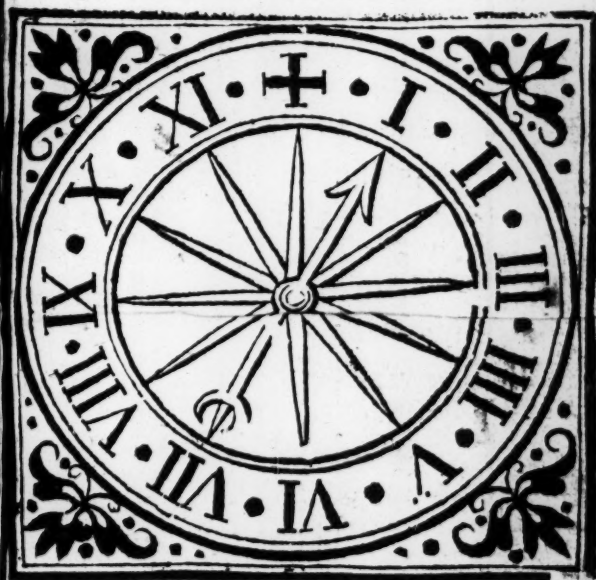
97 L. 14



4409. aaa-35.

H. M. A., Dr. in Divinity
THE
CHRISTIAN
DIVRNALL.

By A. M. Dr. in Divinity.



Cannot you doe well for a day ?

London, Printed by T. H. for Tho. Rowe in
the Long Walk near Christ Church. 1650.

BRITISH

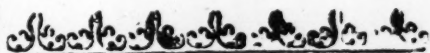
EMERALD

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1850

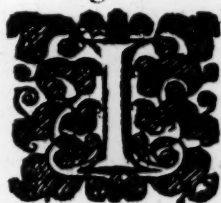
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- 11 -



To the Right Ho-
nourable, the Lady
PENELOPE SPENCER,
Dowager.

Right Honourable :



*Received
many curte-
sies fro your
noble Lord
and Husband, and know-
ing I should well witnesse
my selfe to the memory of
him (now glorified with
God) whensoever I gave
good testimony of my ser-*

A 2 vice

The Epistle

vice and respect towards
your Ladiship ; Lo, as a
pledge thereof, I consecrate
to your use this little Book,
and with your name deli-
ver it over to the world,
that when and wheresoe-
ver it shall bee read, you
may bee remembered, as a
practiser of the Christian
duties mentioned therein ;
for it hath no other chara-
cter of its worth, then that
of your vertues. Be plea-
sed then (excellent Lady)
that through your Honors
hands, and under so noble
a patronage, this Christi-
an

Dedicatory.

an Diurnall, may bee conveyed into the light; and let it have the happinesse to bee crowned with your Honours cheerefull acceptance, that it may be the better approved in the hands of your noble Family, and of such as truly honour you. It is a picture of true piety, a guide to the practise of godlinesse, and a motive unto the settling of the Soule in that straight way which directeth to glory; for every day is a little Map of our life, and the way is be soon

The Epistle

perfect, is to use much consideration and perfection in the performance of every dayes action, whereof this Booke is a patterne. Whatsoever it is, I humbly offer it to your Honours view, reading, and meditation. Carry it (Madam) in your band, as the Clocke which a great Prince wore in a Ring; it striketh every houre of the day, and agreeeth with reason, as true Dials with the Sun. And as I dedicate it to your Name, so my selfe to Your service,
and

Dedicatory.

and shall account it an honour to see my selfe imploied in Your service: and so waiting Your Commands, remaine

Your Honours most
obsequious servant
in all Christian duties.

A. M.

and shall receive it as do
the other members of the
Church of Christ
and shall receive it as do
the other members of the
Church of Christ
and shall receive it as do
the other members of the
Church of Christ

1833

M. A.

1833

To the Reader.

Christian Reader :



Although the World is furnished with other writings which Eccho one another, even to satiety, and surfet : yet of those which reduce Christianity into practice, there is (at least) scarcity enough, (this age being onely fruitfull in words, but barren in workes) the consideration whereof hath caused me to publish this Christian Diurnall, communicating the practise of dayly duties; which I have divided into three parts. In the first, I treat of piety, and our duty towards God. In the second, I shew

To the Reader.

shew how wee must carry our selves towards our neighbours, with justice, sincerity, and sweetnesse, excluding our owne ends, dissimulation and cruelty. In the third, I entertaine what concerns the ordering of our selves, in ruling and governing our spirits, bodies, and goods. In the handling wherof, I have set downe divers rules & instructions, of a godly life, apt to inform the mind by way of similitudes and comparisons, made familiar to all sorts of understandings, and Histories (both grave and pleasant) exemplifying the same: (wherein I would imitate the skilfullest Cookes, which make the best dishes with manifold mixtures) well knowing, that if the Reader doe reape either
pleasure

To the Reader.

pleasure or profit thereby (both which I heartily wish) hee will have no just cause to find fault with the Author.

By often reading it, and doing what it directeth, you shall know what it is. And there is one thing in it, that I am boldly confident, will, at least, make it find entertainment, and that is the Novelty of it, for in this age of Diurnals true and false, I am a friend of piety, & have adventured to Print and set forth a Christian Diurnall: which as at other times, it may be useful to the godly, so at this time it may be of use (by the Novelty) to take off the hearts of Christians from idle Pamphlets, too much in respect, and pitch them upon the grave & weighty points of Religion, which

To the Reader.

which are heere briefly opened
and applied in the practise of
their daily duties, towards
God, their neighbors & them
selves. Be pleased then (curious
Reader) to afford it kind accep-
tance, and heerein to interpret
well of my good meaning, and
to shew your selfe a favourer of
one, who desires to bee honestly
imployed, and is Yours
ready in all Christian
services A. M.

The Printer to the Reader.

Gentle Reader, you are in-
treated to take notice that
at the beginning of this Booke, in
the 2. first Sections, although the
Titles on the top thereof, be, The
Christian Diurnal, yet they should
be, The Introduction, as you may
see at the top of the next page. The
Christian Diurnall beginning at
Sect. III. folio 15. T. H.



The Introduction.

SECT. I.

The importance of well ordering every action of the day upon the consideration of the uncertainty of Mans life, and the certainty of the day of Iudgement, with example of a Pagan King, that by the very picture of that day was converted.



EE give too long scope to our account, while wee reckon seven yeares for a life ; a shorter
B time

Galba. O-
tho. Vitelli-
us. Ael. Per-
tinax. Didi-
us.

Anno Dom.
1175. 1176.
Grego. 10.
Innocent 5.
Hadrian. 5.
Iohan. 20.
vel 21.
Nicolaus 3.

* 1 Cor. 15.
32

time will serve, whiles wee
finde the revolution of lesse
then halfe those yeares, to
have dispatched five Cæsars,
and five Popes: nay who can
assure himselfe of the next
moment? It is our great
weaknesse, if we do not look
upon every day, as our last;
why should wee thinke our
selves in a better condition
then the Apostle Saint *Paul*,
* who deeply protesteth to
die daily? Well may we say
that of the Psalmist, which
Master *Campion* was repor-
ted to have often in his
mouth, My soule is conti-
nually in my hands, and who
knowes whether it will not
expire at my next breath-
ing?

We

Wee see in many places, Watches, Clocks, and Dials, some of gold, some of silver, and others enchaſed with pretious ſtones; they adverteiſe us of all the houres, but that which ſhould bee our laſt, and ſince they cannot ſtrike that houre, wee muſt make it ſound in our conſciences.

Cæſar the Pretour dyed putting on his ſhoes, *Lucius Lepidus* ſtriking with his foot againſt a gate, the Rhodian Embaſſadour having made an Oration before the Senate of Rome, *Anacreon* drinking, *Torquatus* eating a Cake, Cardinall *Colonna* taſting of Figs, *Zenxes* the Painter laughing at a Picture of an old woman he was to

finish, and *Augustus* the Monarch performing a complement.

And at the very instant when you read this a thousand and a thousand perhaps of soules unloosed from their bodies, and presented before the Tribunall of God there to receive according to their workes done in this World, whether good or bad, and they that have done good shall go into life everlasting, and they that have done evill into everlasting fire.

Atbanasius
Creed.

So that all affaires of the World end in one great affaire of the other life, which is, that of the judgment God will give upon our soules at its passage out of the body.

The

The simple Ideaes of this day make the most confident to quake , not so much as Pictures but have given matter to feare , and produce some good disposition to piety.

Causinus relateth out of *Curopolates*, that whilst *Theodora* possessed the Empire of Constantinople with her son who was yet in minority, one named *Methodius*, an excellent Painter , an Italian by Nation , and religious by profession , went unto the Court of the Bulgarian King named *Bogoris* , where hee was entertained with much favour.

This Prince was yet a Pagan , and though tryall had bene made to convert him

to faith, it succeeded not, because his minde employed on pleasures and worldly affaires gave very little accesse to reason. He was excessively pleased with hunting; and as some delight in Pictures to behold what they love; So he appoynted *Methodius* to paint an excellent piece of hunting in a Palace which he newly had built, and not to forget to pencill forth some hideous Monsters, & frightfull shapes.

The Painter seeing he had a faire opportunity for the conversion of this Infidell, instead of painting an hunting piece for him, made an exquisite table of the day of judgement. There upon one part was to be seene Heaven
in

in mourning ; on the other, the earth on fire, the sea in bloud, the Throne of God hanging in the clouds, environed with infinite store of Legions of Angells, with numberlesse number of men raysed againe, fearfully expecting the decree of their happinesse, or latest misery.

Below were the Divels, in divers shapes of hideous monsters, all ready to execute strange punishments upon poore soules abandoned to their fury. The abyffe of hell was open, and threw forth maine flames, with vapours able to cover Heaven, and infect the Earth. This draught being in hand, the Painter still held the King in expectation, he saying

ing he wrought an excellent Picture for him, and which perhaps might bee the last master-piece of his hand.

In the end the day assigned being come hee drew aside the curtaine, and shewed his worke ; it is sayd the King at first stood some while pensive , not being able to wonder enough at this sight.

Then turning towards *Methodius*, what is this sayd he ? the religious man tooke occasion thereupon to tell him of the judgement of God, of punishments and rewards in the other life, wherewith he was so moved that in short time he yielded himselfe to God by a happy conversion.

If draughts and colours
have

have this effect, what effects
wil it worke with those who
believe it as an Article of
their Creed, that there shall
be a day of judgement both
of quick and dead, and who
whether they eate or drinke,
or what ever they doe (they
with *St. Hierome*) think they
heare the voyce of the last
trumpe sounding in their
eares, *arise yee dead and come
unto judgement.*

B 5 Sect. 2.

S E C T. II.

The necessity of a religious preparation against the hour of death and the day of judgement, and the manner how that preparation is to bee performed.

AND because there is no better meanes to avoyd the rigour of Gods judgements then to fear them continually, imitate the tree (mentioned in an Embleme) which being designed to make a shippe, and finding it selfe winde-shaken as it grew upon the land, said, what will become of me in the sea? If we bee already moved in this world,
by

by the bare consideration of the punishments due to sinne, think what it will bee in that vast sea, and dreadfull abyss of Gods judgements, and thereupon resolve to prepare by the exercise of holy duties for the hour of death and the day of judgement; and deale with your soule as the Clock-man with his Clock, as it must be wound up twice-a day at least, morning and evening. So he that hath a true care of his soule must winde it up to God, evening and morning by the foresaid pious purposes and resolutions.

And as the Clock-man with some delicate Oyle anointeth the junctures and wheelles of the Clock, that
the

the motions may bee more easie, and the whole be lesse subject to rust, so you must anoint your heart with Oyle of holy devotions and prayers to God to enable you to serve him, and every day make a return of your estate, and consider seriously and precisely of all your passions, affections and motions, that if you find your heart go not right, that what faults and defects you find in you, they may out of hand bee redressed.

The manner how to do it is thus. 1. Place your selfe in the presence of God. 2. Invoke the ayd of the holy Ghost, desire of him light, and clearenesse to see, and know well with Saint *Aug.* who

who cryed out before God in humble spirit, *O Lord let mee know thee, and let mee know my selfe.* 3. This done you must examine what affection doth predominate in your heart? what passion doth most of all possesse it? in what you particularly goe awry; for by the passions of your soule you may judge of your estate, examining them, as it were feeling & tasting them one after another.

As hee that is skilfull on the Lute, by touching the divers straines of his instrument, finds which string is out of tune, and tunes it by stretching it up, or letting it downe; so after you have, as it were touched, and examined the tune of your passions

An apt
compari-
son.

ons, of the love, hatred, desire, feare, hope, sadnesse, or joy, that is in your soule, if you finde them discording from the tune which you would strike, and from the proportionable harmony of your soule, which is to be set to the practice of such dayly duties as you are to performe towards God, your neighbour, and your selfe, you may make them accord by bringing them to that due time and proportion with Gods grace, and by the directions prescribed in this ensuing Diurnall.

The



The Christian Diurnall.

SECT. III.

*What we are to doe at our awa-
king in the morning, and
while wee are apparrelling
our selves.*



AS soone as you
are awake, you
must shake off
the numbnesse
of sleep, as St.
Peter did his chaines at the
voyce of the Angel, and at
your rising out of bed whilst
you are dressing your selfe
for

for a good pretty space it is not good to talke, but at least for half a quarter of an hour, to busie your minde in mentall prayers and meditation, and then afterwards to talke if need require, because your businesse with God being greater then with any man; it is fit that he should first be talked with of matters concerning your soule.

And therefore you shall doe well if you commit this morning himne to perfect memory, and as wee say to have it by rote.

The himn
In lucis or-
sidero.

*Now that the day star doth a-
rise,*

*Beg wee of God with humble
cries,*

*Hurtfull things to keepe away
while*

While we duly spend the day
Our tongues to guide so that no
strife

May breed disquiet in our life,
To shut and close the wandring
eye

Lest it let in vanity ;
To keepe the heart as pure and
free

From fond and troubled fan-
tasie,

To tame proud flesh, while wee
deny it ;

That when the day lights shall
go out,

Time bringing on the night a-
bout :

We by leaving worldly wayes
May in silence sing Gods praise.

Amen.

Thus at your rising out of
bed whilst you are dressing
you

your selfe, you may use the former, or the like meditation, that is, you must ponder and ruminare the poynts and maximes of your salvation with all sweetnesse, that fruit most agreable to your condition may bee derived from thence, and then you may talke a while if neede bee of worldly matters.

SECT. IV.

*Rules for apparelling our selves
and what we are to do when
we are apparelled, and be-
fore we go abroad.*

WHen you have appa-
relled your self neat-
ly and handsomely in your
attire,

attire, agreeable to your calling, and to avoyd all kinde of undecency, which breedeth dislike and contempt, and rather offendeth, then pleaseth God.

Then when you are ready, you must contrive with your selfe, what good works you are to doe the same day, and the points you are to meditate upon are three: 1. What sin you are to vanquish. 2. What vertue you are to practise. 3. What businesse you are to doe: that with a well digested foresight, you may give birth to every thing in its owne time. This is *Ariadnes* clew, which guides our actions in the great laborinth of time, without which all would goe to confusion. Sect.

Before you go about any businesse you must perform your devotions to God ; for a devout prayer is as it were a chaine of silver, which from heaven hangeth downwards, to draw man up from earth, and unite him to God, whereas a Christian without prayer, is a Bee without sting, who will neither make hony nor waxe ; neither is any worke wee take in hand like to prosper, unlesse it bee begun with prayer.

In the Primitive Church it was dayly the first speech which those good Christians used, and the first thing they did. *Before wee doe any thing, let us fall downe and worshippe the Lord that made us.*

They

They would serve God first, and then serve themselves as *Sr. Hierome* tells the story of *Hilarion*.

*Hilarious
pract. ce.*

When he and his company were somewhat early invited to their mornings refecti^on in a Vineyard: Let him (saith hee) not prosper, that seekes to feede his body before hee hath refreshed his soule, or doth any thing before hee hath offered up his prayers and praises with all devotion to Almighty God.

SECT. V.

The particulars that are to bee practised in our morning devotion.

THE particulars that are to bee practised in your devo-

devotion are foure. 1. Humble your selfe reverently before the majesty of God. 2. Promise him sincerely that you will ever prayse him, for his inestimable favours, generall & particullar, bestow ed upon you. 3. Desire pardon for all your sinnes, and for your unfaithfulnesse, and disloyalty for not corresponding with his inspirations and graces. 4. Offer him up your heart, to the end hee may bee the sole Master and Lord of it.

For which purpose it is good to have a collection of prayers for all occasions; like a little Fort furnished with all pieces of battery to force even heaven it self with a religious fortitude and pious

ous devotion, to which purpose you will do well, if you have alwayes before you in your devotions the liturgy of the Church of England, a booke containing the whole summe of Christian duties, worship of God, and whatsoever is necessarie to salvation. I prove it thus; whatsoever is necessary to salvation is contained in these four points: in true faith, in good life, in prayer, and in grace. The true faith is contained in the three Creeds, of the *Apostles*, of *Nice*, and of *Athanasius*, the two latter being the exposition of the former. Good life is expressed in the commandments, prayer in the Lords prayer, the Letany, and the Collects,

Collects , and grace in the Sacraments. In this book is contained the pith of godlinessse , the heart of religion, and all the prayers thereof are holy and pithy , and favour of true piety and devotion, and fit for all times, places, and persons, and all occasions.

SECT. VI.

*Advice if morning devotion
be omitted.*

IF it should so happen that all the whole morning should passe away without performance of this sacred exercise of prayer , either for the multitude of your affaires,

fares, or any other cause (yet procure by all meanes possible that such causes happen but seldome;) endeavour to repaire this losse after dinner, in some houre furthest after meate; for doing presently after repast, before digestion bee well made, your health would bee much impaired, and you would finde your self over much charged with drowsinesse.

But if all the day long you cannot recover this losse, recompence it at the least by multiplying ejaculatory prayers, and therewithall make a strong resolution to settle your selfe in good order all the day following.

SECT. VII.

*The time proper for spirituall
reading, and how to make
benefit in reading.*

YOU shall doe well after
you have performed
your morning devotion in
prayers, as aforesayd, to read
some good bookes that tend
to the practice of Christian
vertues, calling to minde that
saying of * Isidore, *Hee that
will live in the exercise of Gods
presence, must pray and read
frequently*; for you will
finde that good books teach
nothing but truth, command
nothing but vertue, and pre-
mise nothing but happynes.
Alwayes before you take

* Isidore in
his booke
of Senten-
ces.

a booke in hand, invoke and call upon God the Father of light to direct your reading. Reade little if you have but little leasure; but reade with attention, and make a pause at some sentences which all that day may come into your memory.

Such as have delighted themselves walking in a pleasant Garden, goe not ordinarily from thence without taking into their hands foure or five flowers to smell on, and keepe in their hands all the day after: Even so, when your minde hath spiritually recreated it selfe, by reading some godly and sacred bookes, you should cull out one or two poynts which you have found most plea-

A comparison.

sing to your fast, and most agreeable to your understanding, upon which you may busie your minde, and as it were mentally smell thereon all the rest of the day.

And this must bee done immediately in the self same place and time, where you read such books, walking alone a turne or two, and binding those points in your memory, as you would doe flowers in a little nosegay, endeavouring to put such good things which you have reade in practise that very day.

Sc&.8.

SECT. VIII.

How to behave our selves after prayers and reading.

WHen you have ended your morning exercise of praying and reading, you must take heed that you give not your heart scope to range and wander, but that sometime after you keepe your selfe silent and quiet, not presently with hastineffe but fayre and softly, remove your heart from your prayers to your affayres ; and in the very entrance into other busineses, endeavour to keep as long as is possible, the feeling and taste of those good effects which you have re-

ceived in the acts of your devotion.

SECT. IX.

How to passe from prayer and reading unto busineses, and the particulars to bee considered before we goe abroad.

THen you must accustom your selfe to passe with facility and ease from your devotions, to all kind of busineses, which your vocation and profession justly and lawfully require of you, bee they never so different from the affections which you received in prayer, with that sweetnesse and tranquillity, that your mind bee never

ver a whit troubled or vexed therewith : for since the one and the other, that is our devotions to God-ward, and our necessary occupations, are according to the will of God, we must learne to goe from the one to the other, with an humble and devout spirit, and follow the will and ordinance of God, both in the one and in the other.

After you have performed your devotion to God, before you go forth, weigh seriously with your selfe, 1. What businesse you have abroad. 2. What warrant you have for your intendments therein, from God and his word. 3. How lawfull the proceeding is, and the act of it self in it self. 4. How

C4 law-

lawfull unto you, and what calling you have thereunto. 5. What means you have to effect it, what hope of a blessing, what honour may bee thereby to God, what good to others, what profit to your selfe.

SECT. X.

Duties to be done when we are abroad, with rules to be observed therein.

GOing forth thus prepared, set God before you, hide his commandments within you, cleave to the rule of his word, purpose wholly to doe well, and endeavouring it, take heede of all

all intendments ; and thus going forth in the name of the Lord , be confident you doe goe under Gods protection, and may expect a safe returne.

SECT. XI.

That it is not good to bee too earnest in busineses.

YOU may, nay you ought to bee carefull and diligent in all your affayres, but if it be possible , bee not too solicitous, take not too much thought for them, undertake them not with anxiety and too much fervour ; for all violent impressions trouble the judgement, blind reason,

and hinder us from doing well; that which wee desire to doe with too much earnestnesse, is eyther not done at all, (for the most part) or else it is not well done.

A comparison.

Rivers which glide smoothly through the dale, beare great boates, and rich merchandise, and the rayne which falleth gently upon the champion Country maketh the ground to abound in grasse and corne; but brooks and illes, which run with violent downfalls, or great overflowings, ruine the bordering villages, & are unprofitable for trafficking, and tempestuous and stormy showers, spoyle both fields and meadows; we end our affaires soone enough, whe

we end them well enough.

SECT. XII.

*That in managing our affairs
we are still to trust in Gods
providence.*

TO the end then that you
may wisely and religi-
ously moderate your selfe in
your affayres and negotiati-
ons, in all your busineses re-
pose your selfe wholly upon
Gods providence, by whose
only meanes, your designe-
ments will grow to a good
effect; yet for your owne
part be diligent, and do your
endeavours faire and softly
cooperating with Gods
helps.

Like

A simili-
tude.

Like as little children who with one hand hold fast by their Father, and with the other gather Strawberries or Primroses along the hedges: So whilst you manage the affaires of this World with one hand, lay hold with the other hand upon the providence of your Heavenly Father, turning your selfe towards him from time to time, to see if your husbandry and labour be pleasing to him.

Another
similitude.

And as they that saile upon the Sea, to arrive at the desired Coast, looke more often up to Heaven, then down upon the Sea whereon they saile; so doe you, and God will worke with you, and for you, that all your labours

bours shall be seconded with consolations, or at least by your thus doing, believe such successe shall follow your endeavour, as shall bee most profitable for you, how ever it seeme good or bad according to your owne particular judgement.

SECT. XIII.

*That in the midst of worldly
businesses the soule must
make a spirituall retiring,
and that this spirituall reti-
ring must be often.*

BUT let the successe of your affaires be what shal please God, you must as often as you can in your dayly busi-

businesſes recall your ſelfe home, there to appeare in the preſence of God, and to conſider what God, and what you doe, and you ſhall finde his eyes turned to you wards by an incomparable love.

A ſimilitude.

As Birds have their Neſts upon trees to retire them unto, when they ſtand in need, and Deeres have buſhes and thickets to hide and ſhroude themſelves in the Summer heate; even ſo ſhould your heart chuſe out every day ſome place there to make your ſpiritual retireate at every occaſion, here to recreate and reſreſh your ſelfe amidſt the tumult of ex eriour at ſaires, there to bee as a fortreſſ to defend your ſelfe againſt the pur ſuit of Ghoſt

ly temptations.

And this inward retreat
you must make many times
a day ; for your businesse
and conversation ordinarily,
cannot bee so important, but
you may sometimes breake
them off, and withdraw your
heart , to retire it into your
spirituall solitude , without
any hinderance of them at
all ; for therein you doe no
other thing but make a cer-
taine short digression , as it
were stepping a little from
your businesse in hand , to
take a word or two with
your God, which cannot hin-
der but helpe forward the
prosecuting & performance
of affairs which you we c a-
bout.

Even as a weary Pilgrime
char

A simili-
tude.

that taketh a little Wine to comfort his heart and refresh his mouth , although hee make some little stay in drinking , breaketh not off his journey for all that stay, but gaineth more force to end it more speedily, he only resting to travell afterwards so much the better.

S E C T. XIV.

*That in prosecuting businesses,
our desires must bee such as
befits our callings.*

VWilst you are prosecuting your businesses, you must not only avoid dayly the desire of those things which are nought and
vitious

vitious (for the desire of e-
vill wakes us evill) but you
must not desire in any case
those things which bee dan-
gerous for the soule, and let
your desires bee of such
things as are besitting your
calling , and bury not your
selfe in exercises incompati-
ble with your present condi-
tion, for such desires distra^{ct}
the heart, and altogether the
necessary occupations belon-
ging to your estate, and when
your desires are religious
and honest, and rightly squa-
red to the condition of a
godly man , then endeavour
discreetly to produce and
prosecute them every one in
their due order.

Sect.

S E C T. XV.

*How wee must withstand the
beginning of Vice, and the
remedies against temptati
ons.*

YOU are to consider every
day from time to time
what passions and inclinati-
ons doe raigne in your soule,
& having discovered them,
you must have a continu-
all care, that you yeeld not
to the committing of the
least sinne and wickednesse,
according to the advice of
the Philosopher, *principiis
obsta*, withstand the begin-
ning of Vices; for it is Gods
doome that when wee suffer
our

our selves, or those that are under our charges, to trespass in little things, afterwards to doe greater evils, and so come to some shamefull ends : And therefore *Boetius* telleth, when a mans Sonne of Rome should bee hanged, he prayed his Father to kisse him, and when the Father came to kisse his Sonne, hee bit off his Fathers nose ; saying to him, thinke well Father on this token, and chastise better thy children ; for hadst thou chastised mee in my youth for stealing of pinns and apples, and such kinde of small things, I should not have been hanged.

Wee read that on a time a poore man was tempted to
eate

*Boetius de
disciplina
scholarium.*

eat goose flesh, but he durst not steale for feare of hanging. On a day he met with the Divell, and he bad him steale a Goose, and eat enough at once, and he did so: And a while after hee stole an Oxe, and was taken and led to the Gallowes. And when hee was going to bee hanged, the Divell met with him, and said whither away? Then the Thiefe sayd to the Divell, O thou wicked Find, thou hast brought me to this shame. Then sayd the Divell, blame me not, for thou mightest see by the bill that it was no Goose.

To prevent then the first inclinations to evill, begin (at least in your desires) a manner and course of life cleane

cleane opposite and contrary unto them in thought, word, and deed.

For example: if you finde your selfe inclined to covetousnesse, speake much against it, and praise the contempt of worldly things, and enforce your selfe to charitable works, and giving to the poore: So if you be subject to the passion of idle and carnall love, talke often in the praise of chaste behaviour, and as much as is possible, endeavour to avoid all tricks and toyes of fond love, and exercise all the acts of the contrary vertues you can, and if occasion of doing them present not themselves finde meanes to meete with the occasions, for so wil
your

your heart bee strengthened and armed against all unlawfull desires, and future temptations.

But if notwithstanding all this, you still finde your desires and inclinations to any thing that is not warrantable to trouble and disquiet your minde (which is not a simple and single temptation, but a source and spring from whence many other temptations take their beginning) so soone as you perceive unquietnesse to enter, and finde your selfe in any tentation, doe as little children are wont, who when they see a Wolfe or Beare in the field, they presently run and throw themselves into their Fathers or Mothers armes,

armes, or at leastwise call upon them for helpe and succour.

So run you in like manner unto God, cry upon his mercy, crave his assistance, it is the remedy which our Saviour himselfe taught us, saying, *pray lest yee enter into temptation.*

But while you aske your Saviour ayd against it, looke not the temptation in the face, thinke not on it as nigh as you can, but looke onely upon God; for if you behold and consider the temptation, especially when it is vehement or carnall, it may shake and undermine you before you are aware.

And having commended your selfe to God, it is good for

A good caution.

Good advice.

for you to divert your thoughts by externall occupations varied and changed as much as you can, that so your minde may bee withdrawn from the temptation; for good and commendable exercises entring and taking place in your heart, wil chase away the temptations, and leave no roome in your heart to be lodged in.

But the best remedy against all temptations is devotion and serious meditation of Christs passion: for as *St. Gregory* saith, there is no temptation so hard and difficult, but that a man may overcome it easily enough if he thinke entirely on the passion of Christ.

We finde that on a time a
great

great Kings Sonne loved a faire yong Woman, but shee was very poore ; the Kings Sonne notwithstanding married her , wherefore his Father (whose name was *Frederick* Emperour of Rome) & al his kindred were much displeased thereat , for they thought the young Prince was much disparaged by her, wherefore he seeing that his kindred were so offended at his marriage, he went into a farre Countrey , and gave himselfe to armes and martiall affaires , and what hee could get by his sword hee sent it home to his Wife for the maintenance of her honour and livelihood ; In every journey he had the better of his Enemies , and so

D his

A remarkable History.

his name began to spread far and wide. At the last hee came into so hard a fight, although hee had the mastery, yet he was so wounded that of necessity he must dy.

Then hee sent home his shirt full of wounds, and of holes, and all be-blooded to his Wife with a letter, under his scale, saying in this wise.

*Cerne cicatrices veteris vestigia pugna,
Quasiui proprio sanguine
quicquid habes.*

Behold my wounds, and have them in thy thought For all the goods that bee thine, with my blood I have them bought.

And when this Woman saw

saw this shirt, and reade the letter, shee fell downe in a swoone, and when shee had recovered her spirits, shee hanged up this shirt in a private place of her chamber, and whensoever any man came to treat of marriage or fleshly lust, she went into her chamber and looked on his shirt, and came out againe stiffe and steadfast in her husbands love that was dead and denyed them their asking, saying in this manner.

*Whilst I have his blood in my
minde,
That was to me so good and
kinde;
Shall I never husband take,
But him that died for my sake.*

And thus she kept her self
in cleanness and chastity
all her life, for love of her
husband that dyed for her
love.

The mo-
rall.

By this poore woman that
was so faire, is understood
mans soule, and womans,
which is made in the likenes
of God: But it was made
full poore thorow the sinne
of *Adam*. By the Kings
Sonne is understood Christ,
Gods Sonne, which loved
so much mans soule, that as
St. Paul saith, he disparaged
himselſe, and tooke upon
him the likenes of a servant,
and marryed unto him our
nature and mans soule, and
lived heere two and thirty
yeares and more in much
woe, to winne the love of
man

mans soule , and fought against the world, flesh, and the Divell , the enemies to mans soule. And alway he had the mastery by the power of his Godhead : But upon Good Fryday hee came into so sharpe a fight with the Diuel, and Fiends of hel, that though hee had the mastery , yet hee was so fore wounded , that by reason of mans nature which he tooke in being borne man , that needs he must dye.

And then he sent home a letter of love to his Spouse, mans soule , saying as the Kings Son did.

Behold my wounds, and have them in thy thought,

For all the goods that be thine with my blood I have them bought.

D 3 For

For why all the joy & blisse that we shal have in Heaven, and all the grace and goodnesse that wee have heere on earth, we have all by vertue of Christs passion.

By this shirt full of wounds and so bloody, I understood his blisfull body ; for as mans body is clad in his shirt ; so the Godhead was cloathed in the blisfull body of Christ, which body was all bloody , and so full of wounds, that as the Prophet *Esay* speaks , * *from the top of the head to the soule of the foot there were nothing but wounds.* Therefore hang this shirt in a private place of your chamber, that is , set Christs passion entirely in your heart , and when the world

4. *Esay.*
cap. 1.

world, the flesh, and the Diuell, or wicked man, or woman beginneth to tempt you to sinne, presently retire you to your heart, and looke you on this shirt. Thinke how that blisfull body was borne of the Virgin *Mary* without sinne, and never did amisse. Think how it was so rent, & torne, and wounded for our sin, and for our sake, and not for his own guilt. And if you doe so, and thinke entirely on Christs passion, you shall easily overcome every temptation, and have the better patience in tribulation.

S E C T. XVI.

Not to busie our selves in many things at once.

YOU must not cumber your minde with many spirituall or externall exercises at once , for your force being distracted to many offices, is the lesse able to performe any of them, and is easily over laboured without profit ; wherefore you must not thinke to get all vertues at once, or cut off all imperfections together, but having a generall resolution to get verue, and leave vice, begin with some one , endeavouring to breake your selfe of
some

some one fault, whereunto you are most inclined, and procuring to get the contrary vertue, for the care of avoiding one offence will make you take heede of all the rest.

SECT. XVII.

A daily examen necessary, and to imploy our selves therein, in six particulars.

TO this end it must bee your dayly duety to set some part of the day aside to practise the examen of your wayes: and 1. To ponder the roots of your defects, errors, and imperfections. 2. To see the remedies which may

D s

be

be given thereunto. 3. To distinguish true and solid vertues, from those that are no other then vertues in appearance. 4. To pick out in all your workes, the intentions and motives which transport you, and what the affections are which at that time govern your soul. 5. To see what wanteth of perfection in good workes which you doe, and how they may be performed with the most accomplishment. 6. To compare your gaines, your losses, your increase, your decrease in matter of vertue.

Particular
examen.

Neither is a generall examen sufficient, but you must make a particular one, when you find your selfe enclined to any one particular Vice
more

more then other, that so you
master and extirpate it with
the more ease. For he that
will sometimes strike at them
in grosse resembleth the Sol-
dier of *Suetonius*, who tugd
at a horse taile by strength
of arme to pul it quite away;
another more wise pulled it
off haire after haire, and so
prevailed.

*Plutarch
in Sueton.*

The like happeneth in our
vices and defects; you must
pull them away by little and
little threads, if you will ef-
fectually correct them.
There is no imperfection
which is not pulled away by
the grace of God, you pra-
ctising constantly this exer-
cise.

S E C T. XVIII.

How to know whether wee performe our duties right to God.

*Aug. tract.
in Epist.
Joan.*

IF you can learne the practise of your dayly duties to God ; you are not much to afflict your selfe (saith St. Aug.) how to perform your dayly duties to your neighbour. Do the duties aright to God, and doe what you will ; for if you desire to know whether the practise of your duties towards God be reall and not counterfeit, marke how you performe your duties towards your neighbour. By how much the lines draw nearer one to another

another, so much the more
they approach to the center;
by how much the nearer
you approach to your
neighbour in your dayly du-
ties, by so much the nearer
you are to God.

The

*The Christian
Diurnall.**The second Part.*

S E C T. XIX.

*Of our duties towards our
neighbours.*

Although the
duty we owe
to God, and
obedience to
Gods Lawe
is the mother
and preserver of all vertues
yea the beginning and root

of all goodnesse, yet there is another part of a Christian mans duty, which respecteth our neighbour, which is nothing but charity, and love of our like, or of our selves, which is greatly commended unto us in Scripture, as being very requisite to salvation.

Wee are not onely borne (sayth *Cicero*) for our selves, but for our Country, Parents and Friends, who ought to reape some commodity by our birth: for whatsoever is upon earth was created for men, & they for themselves, that one might ayd and help another.

So that if we will follow Nature, wee must imploy our goods, travell, and industry,

dustry, and whatsoever else is in our power, to the good of our neighbour, and the preservation of humane society.

SECT. XX.

Of the particulars wherein the duties towards our neighbours doe consist.

NOW your duty towards your neighbour, amongst other things, consists in five particulars: In amity, just dealing, verity, gratitude, and charity.

I. The amity and friendship you owe to your neighbour, is attained by two meanes; to speake things plea-

pleasant, and to doe things profitable.

SECT. XXI.

Of the first dutie to our neighbour, which is friendship, and the rules that are to be observed in common friendship: with an example of soveraigne and perfect friendship.

IN your common and ordinary friendship, you are to observe certaine rules. 1. So to love as that you may hate, so to hate as that you may likewise love; that is, to hold alwayes the bridle in your hand, and not to abandon your selfe so profusely that
you

you may have cause to repent, if the knot of friendship happen to unie. 2. You are to ayde and succour at neede without entreaty, for a friend is bashfull, and it costs him deare to request that he thinks to be his due.

These lessons are wholesome in ordinary friendship, but have low place in Soverain and perfect friendship, such as was betwixt *Blossius & Tiberius Gracchus*; for *Blossius* being taken for a good friend of *Tiberius Gracchus* then condemned to dye, and being asked what hee would doe for his sake, and hee answering that hee would refuse nothing; it was demanded what hee would do if *Gracchus* should entreat

intreat him to fire the Temple: to whom he answered that *Gracchus* would never entreate such a matter at his hands, but if he should hee would obey him.

And that History is sufficiently known of two friends whereof the one being condemned by the Tyrant to dy at a certain day, and hour; he requested, that giving baile he might in the meane time go and dispose of his domesticall affairs, which the Tyrant agreeing unto, upon this condition, that if hee did not returne by the time, the baile shou'd suffer punishment.

The prisoner delivered his friend, who entred into prison upon that condition, and the time being come, & the

the friend who was the baile resolved to die, his condemned friend failed not to offer himselfe, and to quit his friend of that danger, whereat the Tyrant being more then astonished, and delivering them both from death, desired them to receive and adopt him into their friendship as their friend.

SECT. XXII.

Of the second duty towards our neighbour, which is fayth, and just dealing: with an example of a good King.

THE second thing wherein your dayly duty to your neighbour consists in,
is,

is, honest and just dealing in all your actions ; to the performance whereof, imagine your selfe in your neighbors place, and him in yours ; and you shall judge rightly, when you shall thinke your selfe that buyer, and buying proceed as if you were the seller ; for thus you will be sure to deale justly in your bargaines and contracts.

It must bee alwayes your particular care, dayly to examine your heart, and see whether it be so affected towards your neighbour, as you would have him affected towards you, if you were in his place ; for in that stands the triall of just true reason, and just dealing.

Trajanus the Emperour,
being

being blamed by his faithful friends for making the Imperiall Majesty (as it seemed to them) too familiar and common: Very well, quoth he, and why should not I shew in my selfe being Emperour, such an affection to every man in parricular, as I my selfe if I were a particular and private man would desire to find in my Emperour.

SECT. XXIII.

Of the third duty towards our neighbour which is verity: wherein is shewed how a man may be forsworne, and yet speake truth.

YOur dayly duty towards your neighbour is, that
your

your talke and discourse be courteous, free, sincere, plain and faithful, without double dealing, subtlety or dissembling: for though it bee not good alwayes to tell truth in all matters, and in all occasions, yet it is never lawfull to speake against the truth with any slight or deceit of word, for a man may tell a lie, or be forsworne in speaking or telling truth, as you may perceive by this relation.

I have read of a Jew that lent a Christian man a great summe of gold to be payd againe upon a certaine day, and took no security of him but his word and his sayth, swearing by Saint *Nicholas* that hee borrowed it with an honest purpose to repay it at
the

the day appointed.

The day of payment being come, and the Christian man payd not ; wherefore the Jew chalenged his gold of the Christian man before a Judge , for hee had sayde falsly that he had payd him.

When the Judge should sit to heare the cause , the Christian man bethought himselfe how he might beguile and cheat the Jew, and thereupon saygacd himselfe sicke, and came leaning on a staffe before the Judge , in which staffe hee had put all the gold that hee did owe to the Jew, and more then hee did owe, for hee had before made the staffe hollow , so that hee could easily convey the gold into the staffe.

As

As he should lay his hand on the Booke, hee gave his staffe into the Jewes hand, praying him to hold it while he made his oath.

The Jew thought of no guile or deceit, but took the staff to hold as he praid him: And the false Christian man layd his hand on the Booke, and made his oath in this maner: By God and Saint *Nicholas*, and so helpe mee God at the holy doome, I gave thee all the monies that thou chalengest, and more: and he sayd truth, for he had given it him that time in the staffe.

The Jew was wroth, and sayd to him, Now as truly as thou hast forsworne thy selfe by God and Saint Ni-

E *cholas*

scholas, I pray God and Saint *Nicholas*, that some cruell vengeance come upon thee for swearing so falsly.

The Christian man tooke his staffe againe of the Jew, and went on his way homeward, leaning on his staffe : and as hee was going, there fell such an heavinessse of sleepe on him, that hee layd him downe in the way to sleepe, a little from the City where he had made his oath, and layd the staffe wherein the gold was, fast besides him. It fortun'd there came a Cart, and went over him, and slew him, and brake his staffe, so that the gold was scattered all about. Upon report whereof, the people, and the Jew also, ran to see
wh

what had happened. And when they saw the staffe broken, and the gold so scattered about, then they knew how guilefully the Christian man had sworn, and thanked God and Saint *Nicholas* that the truth was so tryed and shewed.

SECT. XXIV.

Of the fourth duty towards our neighbour, which is gratitude, and wherein the acts of this duty consists: with some histories concerning the same.

ANother duty you owe to your neighbour, is gratitude, or thankfulness, for

benefits received: and indeed it is one of the noblest acts of justice, to acknowledge benefits.

The acts of this acknowledgement are, 1. Not to deny, dissemble, nor ever to forget a benefit, but to acknowledge it, retain it, praise, extoll it, as the ancient Hebrewes did, who set marks on their armes, and ensignes at their gates, for the remembrance & acknowledgement of a benefit received.

2. To be thankfull, not onely in the presence of the benefactor, by some little vain ostentation of acknowledgement, but to publish it to others in time and place, and to retain it as it were engraven in a respective memory.

3. To

Iosaph. Antiq. lib. 4.

3. To recompence him according to power, not only in proportion, but superabundantly, if it be in our power. A small curtesie seasonably done, deserveeth much: and that was the cause why King *Agrippa* made a poore servitour named *Thaumastus*, the second person of the Kingdome, for that hee had given him a glasse of fayre water, in his great necessity, when under *Tyberius* he was tied to a Tree, before the palace of the Emperour, and endured a most ardent thirst: See another Story to this purpose.

The Emperour *Ebolites* had a Steward, who caused many deepe pits to be made in the Emperors Forest; and

Ioseph. lib.
18. Antiq.

it fortun'd that the Steward not long after, fell into one of them him selfe, & through the deepenesse thereof could not rise againe. It chanced also the same day, that a Lion, an Ape, and a Serpent, fell into the same pit with him : at which time a very poore man, which took great paynes for his living, in gathering stickes and woode that fell from trees, and such as he could get in the forest, and those hee brought to the market and sold them, for the maintenance of him selfe and his wife : it fortun'd that this poore man went to the forest as he was woont ; and as hee came by a deepe pit, hee heard a man cry and lay ; O deare friend, what art

art thou ? For Gods sake helpe me, and I shall recompence thee so well, that thou shalt ever after be the better; which when the poore man heard, he was very glad, and let downe a Rope unto him, supposing to have drawne him up : and as hee cast the end of the Rope downe into the pit, the Lion seeing it, he caught the Rope and held it fast, and the poor man drew up the Lion, supposing in himselfe that he had drawne up the Steward : and when he had so done, the Lion thanked him in his manner, and ran into the wood.

The second time the poore man let downe the Rope, the Ape leapt to it, and caught it fast, and when he was drawn

up, hee thanked him in his maner, and ran to the wood.

The third time he let down the Rope, hee drew up the Serpent, which thanked him and went to the wood.

Then this poore man let downe the Rope, and the Steward bound himselfe fast about the middle, and the man drew him up; & when he was thus delivered out of the pit, he sayd to the poore man, Come to mee to morrow to the Pallace, and then I will reward thee. So in the morning hee arose, and went to the Palace, expecting his promised reward; but the Steward beat him, and wounded him so sore for his good will, that he was borne home upon his Assc; so that he

he was necessitated to spend all that little that he had upon Chyrurgions and Physicians, for the recovering of his health. And when hee was perfectly well, he went to the forest, as he was wont, to gather sticke and small wood. And as he travelled in the forrest, he saw a Lion driving before him ten Asses, that were laden with rich Jewels and Merchandise. This Lion drove forth the Asses before this poor man, which affrighted him very much, lest hee should have devoured him: nevertheles, when hee beheld the Lion better, hee knew well that it was the same Lion that hee drew out of the pit. This Lion left not the man til all the

Asses with the Merchandise were entred into the City, and then the Lion did him obeysance, and ranne to the woode. Then hee searched the fardels, and found great riches therein; wherfore he made Proclamation in diuers Churches, if any man had lost such goods, hee should have them againe, but there was none that challenged them. And when hee saw this, he sold the goods, and bought therewith house, and land, and so was made rich.

Neverthelesse he went to the forrest, as he did before, and as hee was in the forrest gathering wood, hee espied the Ape on the top of a tree, breaking boughes very busily

ly with her teeth and claws, and throwing them downe, so in short time the man had loaded his Asse, and when the Ape had so done, shee went her way, and the man went home.

Now this man on the morrow went to the forrest againe, and as he was binding his faggots, he saw the serpent that he drew out of the pit, come towards him bearing in her mouth a precious stone of great value, which she let fall at the mans feet, and when she had thus done, she kissed his foot and went her way.

Now it came to passe, that when the Emperour heard how these unreasonable beasts had rewarded the

poor man for his good deed,
and of the ingratitde of the
Steward, the Emperours
heart was moved greatly a-
gainst the Steward : and ha-
ving examined him of that
falle deed, and found that
he could not deny his ingra-
titude ; then sayd the Empe-
rour, O thou wretched crea-
ture ! Unreasonable beasts,
as the Lion, the Ape, and
the Serpent, rewarded him
for his good deed ; and thou
that art a reasonable man,
hast almost beaten him to
death that saved thee, and
tooke thee out of the pit ;
Therefore for thy falshood
and wickednes, I judge thee
to be hanged this day on the
Gallowes, and all thy goods
and lands I grant to *Guy* (to

that was the poore mans name :) and the Emperour having added the title of Sir to his name, and made him a Knight, he ordayned that Sir *Guy* should be in the ungratefull fellowes place, and be made the Emperours Steward, and so it was done, saith my Authour.

SECT. XXV.

The fift duty towards our neighbour is Charity wherein you have an excellens passage of charity.

YO U ought also dayly to practise to your power the workes of charity, and to have a purpose to know

not

not only at your fingers ends, but to have both in heart and hand the workes of mercy spirituall and corporall, and so dispose your selfe with an especiall endeavour to Almes deeds.

How a
lame man
& a blind
man sup-
ported one
another.

This duty of Charity must not bee for particular ends, like those two poor men, the one being lame, and the other blind, who hearing that *Pompey* the Emperour had proclaymed throughout all his Empire, a great feast, and whosoever came to that feast should not only be well fed, but also hee should have great gifts: Wherupon the lame man sayd to the blinde man, I am lame and feeble, and cannot goe; neverthelesse I can see, and thou art blind

blind but strong ; take thou mee up (sayth hee) upon thy backe and beare mee , and I will direct thee the right way, and thus we shall both come to the Emperors feast: then sayd the blind man, let it bee so , Get thou on my backe, and I will beare thee, and thou having thy sight doe thou guide mee, and so they did , and came both to the feast. This was not a right duty of charity , for it was for particular ends.

But if you desire a passage of true Charity, then listen: There was a man whose eies another most trayterously had pulled out, and this accident had confined him to a Monastery, where he lived a pure and unspotted life, yielding

An excellent passage of charity.

ding all offices of Charity, according to the ability of his person.

It fell out this cruell creature, who had done this mischievous act, sickened of a languishing malady, and found himselfe enforced to be carried to the same place where he was, whom he had bereaved of sight. His heart sayd within him, hee would never endure him, but for revenge, would put out his eyes. On the contrary, the blind man made earnest suit to doe this act of Charity to him with al the most fervent endeavour, as if he had sought some great fortune from the hand of a Prince. Behold, he prevayled, he is deputed to the service of the sick man

and

and hee dedicated to him all the functions of his body, except the eyes which the other had pulled out, notwithstanding (saith my Author) hee wanted not eyes, having those of supreme charity and patience: You would say this good blinde man was all eyes, all armes, all hands, all heart, to attend this sick man, so much consideration, vigour, diligence, and affection he used.

SECT. XXVI.

The summe of all duties to our neighbour.

BUT to give you all the duties you owe to your neighbour

neighbour in few words, you have it in that you are commanded to love your neighbour as your selfe; now for a man to love his neighbour as himselfe, is understood & expounded thus. 1. All the good that you would that men should doe to you (as well unto the body as unto the soule in your necessity) you should doe it to your neighbour, if he be in necessity. For instance, if you were hungry and thirsty, you would that men should give unto you drinke and meate to eate, or if you were sicke, you would be visited, if you wanted lodging you would that men should harbour and lodge you, or if you were a prisoner you would
bee

bee redeemed out of prison,
or if you were naked you
would bee cloathed, or also
if you were dead you would
be buried ; doe you in like
manner to your neighbour,
and whatsoever you would
that men should doe unto
you , doe you the same unto
them ; for this is the Law &
the Prophets : Now let us
consider the practice of day-
ly duties to our selves.

*Math. 6.**The*

*The Christian
Diurnall.**The third Part.***SECT. XXVII.**

*Of the practice of dayly duties
towards a mans selfe.*



HE duty of a man towards himselfe consists in three points, to rule and governe his spirit, his body, his goods.

To

To governe your spirit,
that is your judgement, you
must feed it and entertaine it
with things profitable and
serious, remembring that we
are not borne to sport and
play, but rather for gravity.

*Non ad lo-
cum & lu-
lam genus
sed ad seve-
ritatem po-
situm.*

SECT. XXVIII.

*Advice in six rules to be ob-
served in common conver-
sation.*

YO U must then have
a daily care how you de-
meane your selfe in your
conversation, both common
and speciall. In common
conversation, you are to pra-
ctise these particulars. 1. To
keepe silence and modestie.
2. Not

2. Not to be over formall, in not applying your selfe to the follies, indiscretions, and lightnesses, which may bee committed in your presence, for it is an indiscretion to condemne all that pleaseth not your palate. 3. Not to enter into discourse and contestation against all, neither against great men, to whom you owe a duty and respect, nor against your inferiours, where the match is not equall. 4. To be honestly curious in the enquiry after all things, and knowing them, to order them thriftily, and to make profit by them. 5. Never to speake affirmatively, and imperiously, with obstinacy and resolution, that hurteth and woundeth all:

all : for peremptory affirmation, and obstinacy in opinion, are ordinary signes of senselesseenes and ignorance.

The stile of the ancient Romans was, that the witnesses deposing, and the judges determining, that which of their owne proper knowledge they knew to bee true, they expressed their mindes by these words (*Ita videtur*) it seemes so. And if these did thus, what should others doe ?

It is good to learne to use such words as may sweeten and moderate the temerity of your propositions ; as, *it may bee*, *it is sayd*, *I thinke*, *it seemeth*, and the like ; and in answering, *I understand not*, *what is that you say*, *it may*

*Frons aper-
ta, lingua
parca, nulli
fidere.*

may be so, it is true. 6. You are daily to observe this generall rule in simple and common conversation, to have the countenance and outward shew agreeable to all, your mind and thought covered and hid from all, your tongue sober and discreet, alwayes to keep your selfe to your selfe, and to stand on your owne guard, your face open, your tongue silent, your mind secret, and to trust none.

Sect.

SECT. XXIX.

*How wee may consort with all
sorts of people upon occasi-
ons : with a story concern-
ing the same.*

When neede shall re-
quire, it shall not be
amisse for you to consort
with all sorts of persons,
though of never so base con-
ditions, and to behold them
with a gracious eye, and to
use curtesie toward them, o-
therwise you shall be sure to
incense the whole people a-
gainst you, and consequent-
ly by the common voyce of
the people to bee very ill
spoken of. Besides to con-
F tern

*Rustica
gens, opti-
ma flens,
pessima ri-
dens, omnia
potens.*

temn the meaner sort, may sometimes doe a man great displeasure; as it did to a Citizen of Rome, of the house of the *Scipioes*, who while hee laboured to bee one of the Officers of the *Ædiles*, met with a Country fellow, whom hee tooke by the hand, which feeling to be rough and hard brawned, hee scoffingly asked him whether hee used to goe with his hands or with his feet; which set the husband-man in such a rage against him, that like fire amongst flax, he stirred up the whole people against him, and so wrought the matter, that for lacke of voyces, hee went without the office hee stood for; and to his great shame
he

he learned how hatefull and hurtfull a thing it is, for a Gentleman to mocke and scorne a simple soule of the Country.

SECT. XXX.

How to gaine esteeme amongst men.

IT is not enough for a man to bee honoured for some Office that hee is in, or the like, if hee purchase not also the friendship and will of others; which to obtaine,

You must not bee backward in your caps and salutations, (which profit much without any cost;) and therefore let it bee your dayly practise to prevent your

friends in salutations, and to goe beyond them in courtesies.

There was a King of France, who as a common strumpet did reverence to him in the street, did resalute her courteous; and as one sayd unto him, that his Majesty had done honour to a woman voyd of honesty, that did not deserve it, he answered, That he had rather erre in saluting some that are naught, then to sayle at any time to salute any that are good: whereby it appeareth that he that doth look to find courtesie, must likewise shew courtesie in whatsoever it be; and he must alwayes remember, that neither hard wine is pleasant to the taste, neither

neither haughty behaviour
acceptable to company,
which agreeth with the let-
ters of *Philip* King of Mace-
don, wherein is plainly shew-
ed, that gentle and courteous
speech, is the adamant stone
which draweth unto it the
hearts & good wil of al men.

S E C T. XXXI.

*That discretion is to be used in
every businesse.*

Although by affabilitie
and curtesie, there is im-
printed in mens hearts a
good opinion of us, e-
ven like as there is in the
Waxe by the Scale or Sig-
net, yet you must put to

somewhat else, wherby that print and impression may be made to continue ; whereto is very fit and avaylable the vertue commonly called discretion, and if you aske mee wherein that vertue is to be used , surely even in every thing, but chiefly in finding fault with other mens faults : for as the proverb is, He that mocketh the lame, must take heed he himselfe go upright: and seeing no man is endued with absolute perfection, you must not mocke at either mens imperfections, lest others likewise laugh at yours ; observing alwayes the rule of *Epictetus* , who sayd , that in company wee must yeeld humbly to our superiours, perswade gently with

with our interiours, and agree quietly with our equals. And by that meanes there shall never bee any falling out.

SECT. XXXII.

Rules to be observed in managing of businesses.

YOur dayly care (then) must bee to bee discreet and prudent in word & deed, and to carry your selfe well and wisely in the trafficke and commerce of the world, and the managing of all affaires. You must understand the persons with whom you have to deale, their proper and peculiar nature, their hu-

A similitude.

mour, their spirit, inclination, designment, intention, and proceedings, and likewise the nature of the business you have in hand, and according to the divers natures of the persons and affairs, you must change your stile and maner of proceeding; like a seaman, who according to the divers state of the sea, and diversity of the windes, doeth diversly turne and guide his sayles, and his oares, for hee that in all things shall carry himself after one and the same fashion, would quickly marre all, and make himselfe ridiculous.

Scd.

SECT. XXXIII.

That circumspection is necessary in all our undertakings with certaine Precepts to be observed therein.

YO U must have a great circumspection and consideration, not to expose your selfe, but to good purpose, to doe like the Sea crevis, which hideth himselfe till he hath a shell over his head, and striketh no man. To spy occasions out, and marke how the little Hedge-hogge doth, into what quarter the winde changeth to alter the entrance into his house. To stand alwayes upon your

Esquard

guard to discover the ambu-
 shes and obstacles which oc-
 curre in affaires: To hold the
 Trewell to build with one
 hand, and the Sword in the
 other to defend your selfe.
 Well to observe these foure
 Precepts : To have your
 face open, but your thoughts
 covered from so many wiles
 which perplex our affaires :
 To bee sober in speech, not
 lightly or easily to confide
 in all men ; nor on the other
 side to shew too much diffi-
 dence.

In a word , to governe
 your spirit, that is, your judg-
 ment according to prudence,
 is, (as Saint *Bernard* saith)
 nothing else but the know-
 ledge of good and evill,
 which sheweth how wee
 should

St. Bern.
 serm. de
 W. lico.

should demean our selves,
and the wayes wee should
tread in the course of our
lives and affaires , and is so
necessary that all our actions
depend on it.

SECT. XXXIV.

*Of the duties wee owe to the bo-
dy in generall.*

WHen you have thus
ordered your self to
rule and governe your spirit,
you must in the next place
know that there is a duty you
owe towards your selfe, in
ruling and governing your
body ; and touching your
body you owe unto it, 1. as-
sistance, 2. conduct or dire-
ction.

Seet.

SECT. XXXV.

*Of refectiō and feeding the
body.*

THE first thing you owe
to your body is assist-
ance, which consists in food,
rayment, and recreation. In
feeding and nourishing your
body, you must in your re-
fectiō have no other rule but
necessary, no other aime but
the glory of God, and enter-
tainement of the body for
service of the soule: Eating
your meate as the Dove ta-
keth Graines of Corne, pec-
king her meate with her bill,
and turning her eye to Hea-
ven; and seeing wee must

use this necessary trade of a beast to eate and drinke, you must doe it like a man, with all civility, decency, discretion, and temperance.

SECT. XXXVI.

*What Rules are to bee observed
in refectiō and feeding the
body.*

WHen you goe to dinner, you must thinke and consider to what end you are to eate, which is to helpe and strengthen nature, and to make your selfe able to seive your Creatour and feeder, not to content your owne appetite.

After you have performed
the

the duty of saying Grace and giving thanks; when you are set, before you lay hand to your trencher, you must pause a while, and desire God to give you remperance and mindefullnesse of his presence. At meales you must neither bee too curious or doubtful of what you eat, neither precise in the quantity, finenesse, or coarsenesse of the meate; but of that which God hath sent, take a competent meal, measurable to you neede, and not hurtfull to your health.

After dinner you must thanke God for his gifts, remembering the end why hee hath fed you, is, that you should bee the better able to serve him; you must also
thinke

think that many wanted that sufficiency which you have had, and would bee glad to accept of your leavings; and therefore you ought to have care and regard to the poore, procuring something for them, and sometimes seeing them seved your selfe, considering Christ in their persons: this done you must call to minde if you have any promise to performe, or any other businesse to doe, that is not ordinary, that you neither forget the thing, nor time appoynted for it. When you sit downe to supper, you ought to take the same course which is prescribed for dinner.

These Rules observed, will make your soules shine in

a mortall body as a Torch of an odoriferous wood in a Christaline watchtower. On the contrary, a body surcharged with Kitchins repletion, holdeth the soule as one would a smoaking snuffe of a Candle in a greecie Lanthorne.

SECT. XXXVII.

Rules for cloathing and apparrelling the body.

YOur apparrell must be to defend your body from cold and nakednesse, and free from lightnesse, or more gaudinesse then fitteth your age company, or calling; it must bee decent and comely, nor
too

too open, nor with any unu-
suall or new fashioned dres-
ses, and other grave persons
of your quality and calling
(that are well thought of) do
not use ; it must be hand-
some and clean, and as much
as may be, without singulari-
ty, that therein the staydnes
and seemelynesse of your
soule may be perceived.

S E C T. XXXVIII.

*Of Recreations , with Rules
concerning the same.*

ALL affaires bring with
them paine and travell,
by reason whereof it is re-
quisite to take in time and
place for medicine, rest, and
recreation

recreation, which are so necessary to our life, that without them wee cannot long continue; and therefore it is both reasonable and necessary for you, and a duty that you owe unto your selfe, sometimes to repose your selfe, and to withdraw your mind from weighty and earnest cogitations, by the example of the invincible *Hercules*, who for recreation sake used sometimes to play with his little children.

Cassian in his 24. Collation; cap. 21. relates, how an Archer finding Saint *Iohn* the Evangelist playing with a Partridge, wondered that so renowned a man could passe the time with so slight a recreation; the holy man looking

king towards the bow in his hand, asked him why he did not alwayes carry it bent, who answered it would spoyle it, the Apostle replied, so is it with the minde of man, which must sometimes be unbent, that it may shoot the better, and so is in respect of the body also, which by rest and recreation may have its strength refreshed: For our life is like to instruments of Musicke, which sometimes wresting up the strings, & sometimes by loosing thē, become more melodious.

Now the Rules for Recreations are such as must be
1. without offence, scandall, damage, and prejudice of another. 2. They must bee without the prejudice of
your

your selfe, your honour, your health, your leasure, your duty, your function, using them with moderation, and taking and receiving them as men doe honie, with the tip of the finger, not with a full hand; they must bee but as sleepe which strengtheneth the body, and giveth us breath to return more cheerfully to our worke.

SECT. XXXIX.

Rules for our behaviour in our countenance, gate, voice, and speech.

THE conduct and direction you owe to your body, which is the second general

nerall duty is to guide your motions, gestures, words, habit, gate and garbe, and all that which appertaineth to the exterior ornament of the body; but of these externall compositions, there be three chiefe poynts: 1. The care of your countenance, gate, and gesture: 2. Of your voyce, and speech: 3. Of your apparrell, and other adherents.

In countenance you must avoyd an unstayd kinde of variety and often change, keeping as neare as you can one settled tenour thereof, rather bent to smiling then heavinesse, and free from frowning, and such like unseemely distemper; neither ought you to alter countenance

nance but when reasonable and just cause moveth you, as either mirth, sorrow, dislike, or compassion, or some other modest and temperate affection.

Your gate ought to bee grave, neither too swift, nor too slow, but with a meane and sober pace, your gesture must bee decent, free from affectation or singularity, & from all shew of inward disquietnesse, or unordered passions, which though you cannot choose but sometimes feelee, yet it is good (as much as you may) to conceale it, because outward signes doe feed the inward distempers, and bewray to others your imperfections, to your discredit, and their ill example.

Your

3. Your voice neither ought to bee very loud , nor your laughter so vehement, as to be heard a farre of, but both are to bee seemely and modest; for excesse in the voyce & immoderate loudnes , are alwayes signes of passion, and therefore not to bee used but upon some extraordinary necessity.

Your speech ought not to bee so much as to make you to be noted for talkative, yet it is good to bee sparing in words , and readier for to heare then to speake; but if occasion force you unto much talke, you must speake deliberately, without rashnes or levity, avoyding over many jests , especially bitter taunts, and sharpe words.

And

And you must take heede (as I sayd before) you bee not over talkative, for by many words many imperfections are discovered; and as a wise man sayde, If to have the tongue still walking and jabbering, were a signe of wisdom, the swallows might verily bee sayd to bee more wise then us. Thereupon *Solon* the Law-maker, being asked why hee ordayned so few Lawes for the Lacedemonians, answered, That a few Lawes were enough for one that used but few words. And *Agessilaus* finding fault with thole that of a matter of nothing made a long tale, sayd he liked not that shoemaker that made a great shoe for a little foot.

Secd.

S E C T. XL.

*Other Rules to be observed in
talk.*

YOU must never speake
ill of any man directly
or indirectly, never impose
false crimes and feigned
faults upon your neighbour,
never discover his secret sins,
nor exaggerate those that are
notorious; never interpret in
an ill part his good workes,
never deny the vertue and
good parts which thou know-
est to bee in him, nor dis-
sembling maliciously, nor di-
minishing the enviously; for
by all these wayes & means
you will offend God grievously,
G ously,

ously, but most of all by denying the truth to the prejudice of your Neighbour, or by accusing him falsely; for it is a double sinne, of lying and robbing your Neighbour both at once.

Now though you should bee very carefull never to speak ill of your Neighbour, yet must you take heede of the other extremitie, into which some doe fall, who to avoid ill speaking, commend and speake well of vice, you must not thinke to avoyd the vice of ill speaking, by favouring, flattering, and cherishing other men in their vices, but roundly and plainly speake ill of ill, and blame that which is blame worthy, for in so doing wee glorifie God,

God, so it be done with these conditions.

1. It is needfull that it be profitable to him of whom you speake, or to whom you speake.

2. It is requisite in some sort that it belong unto you to speake of the matter, and whe you are one of the principal of the company, and that if you speake not, you would seeme that you approve their vices; but if you bee one of the meaner sort then you must not undertake to give the sentence.

3. To bee so weary in your words, that you speake neither more nor lesse then that which the thing it selfe requireth.

Lastly, you must be care-

G 2 full

full to keepe this Rule, that reprehending the vice as it deserveth, you spare the person in whom it is, as much as discretion and civility teacheth.

SECT XLI.

The duty of a man towards himselfe in respect of goods.

THE third duty a man owes to him is touching his goods, which are requisite for the maintainance of mans life; for as in arts that have their limits determined; it is necessary that convenient and proper instruments be had to finish their worke; so must it be in a

mans

substance, in which goods are instruments serving to maintaine life, and to possesse goods is nothing else but to have a multitude of instruments serving that action where in life consisteth.

SECT. XLII.

Two sorts of goods, and what interest a Father of a Family hath in his goods.

YOU may divide all these goods into two principal kindes; namely, into those that come from the Father to the Sonne by succession, which wee call patrimony, and those that are gotten by industry and labour.

It is your duty, if you bee a Father of a Family, to preserve that for yours, which your Predecessour left you; to have the use thereof onely as they had, and to use them well, as a faithfull Guardian and disposer of those goods which God giveth for the succour and profit of his Creatures; yea from that day wherein you take a wife, and much more when you have Children; you must thinke that you are no more Lord of your goods, but onely a Tutor; and that if they should bee wasted, or lost thorough your negligence, you were no lesse faulky then he that should steale them.

Sect.

SECT. XLIII.

*Advice to keepe a mans estate
in his owne power whilst hee
liveth, with an History of
one that gave his estate to
his son in his life time.*

YET take heede you part
not with your goods, or
estate in your life, either to
Sonne or Daughter, much
lesse to Brother or Friend,
lest you repent it, and desire
helpe of your owne goods
and finde none; for it is bet-
ter, saith the wise man, that
your children pray you, and
aske helpe of you, then for
you to looke for helpe from
the hands of your Children,

Ecclesiast-
icus 33.

as appeareth in this case.

There was an old man which gave his Sonne his Land, Household stuffe, and all that he had to keepe him well in his age: First, he lay in his chamber with his Son, then hee was put out of his chamber, and layd in a little place behind the Hall door, for hee coughed and spat, so that his Sonne, and his Sonnes Wife could have no rest by him in the chamber. And when the old man lay so nigh the Hall doore, hee found it cold, and called to him his Sonnes Sonne, a little Childe, and bid him go to his Father and aske for some cloaths to keepe him from cold. The Childe did the Errand, and the Father gave the
the

the Child an old sack to carry to his Grandfather: Heere sayd he, bid him lay this upon him. Nay Father, sayd the Childe, but cut it in two, and send you him halfe, and keepe you the other halfe till the time come that you are old, that you may cover you the ewith, and keepe you from cold; when the old man considered how ill his Sonne u'ed him both at bed and board: Upon a day hee prayed his Sonnes Wife to lend him a measure of halfe a bushell, to measure a certaine thing that hee had, but would not tell her what hee would doe with it: The Daughter in Law lent him halfe a bushell, wondering greatly what the old man
G s would

would doe with it.

Hee went to his chamber and shut the doore to him, and tooke a few pence and halfe pence that he had, and put them into the crevesies of the halfe bushell, and soon after gave it againe to his Daughter. She looked busily in the halfe bushell to know what he had measured with it; and when she found money hanging in the creveses, and chifts of the halfe bushell, and thereupon shee imagined that the old man had measured money by the bushell, and went and told it to her husband, and he believed the same: For his Father kept ever a great Chest by his bedside well locked, and was very heavy, but her
would

would never tel his Son what
was in it; but after this action
of the old man, the Son be-
lieved there was good store
of money in the Chest. And
in hope of that mony, he and
his Wife kept well and ho-
nestly his old Father, even to
his dying day: When hee
was dead hee brake up the
Coser or Chest, for key hee
could finde none; and then
found hee in it nothing but
earth, and stones, and a bee-
tle lying in the toppe of the
Chest, a scrowle or writing,
wherin wer these old verses.
*With this beetle be they beaten
That his children his goods
shal leten,
And give away all their thing,
And gone themselfe on beg-
ging.*

Sect.

S E C T. XLIV.

Advice for Hospitality.

IN the government of your house, your Hospitalitie must be according to your estate, rather bountifull then niggardly, for by keeping an ordinary, decent, and thrify Table, a man shall never grow poore. And if you will follow the advice of a wise Statesm n (whom I knew) you must beware you spend not above three of the fowre parts of your Revenue, nor above one third part thereof in your house, for the other two parts will but defray extraordinaryes, whic

which wil alwaies surmount
your ordinaries by much :
but if your houle keeping be
over costly, it will make you
ready to mortgage or sell; and
that Gentleman that sells an
acre of Land, loseth an ounce
of credit; for gentility is no-
thing but ancient riches.

S E C T. XLV.

*Advice to keepe some great
man to be your friend.*

It will much concern you,
in keeping of your goods,
To be very carefull to make
any man your enemy, but
gaine as many friends as you
can; and be sure you keepe
some great man to bee your
friend,

Advice for
choice of
a wife.

friend, yet trouble him not for trifles; complement him often, and present him with many, yet small gifts, and of little value: but if you have cause to bestow any great gratuity on him, let it be such a thing as may bee dayly in his sight, the better to be remembered; and in case you be unmarried, and intend to take a Wife, match your self, if it be possible, into his alliance, but let her not be poor, though of never so good parentage or family: for generosity without her support, is but a fayre shell without a kernell, and you can buy nothing in the market without money. And therefore the more securely to enter into a married condition, confi-
de

der well your estate; if it be firme and settled, marry nee home, and with deliberation; but if your estate be small or crazy, then match far off, and quickly.

SECT. XLVI.

That frugality is to be used in expences.

IT behoveth you dayly to be rather saving, then prodigall in spending; for according to the old saying of the Poet, *The vertue is no lesse to keepe then to get.* Is storied how a King of France going to see the lodgings and roomes in a fayre house belonging to the Steward of his

*Non minor
est virtus
quam qua-
rere parca
lueri.*

his household, sayd, that the Kirchin was a great deal too little, in respect of the greatnesse of the house ; but the Steward answered him, that the small Kirchin had made the House so great.

SECT. XLVII.

Three generall Rules concerning Riches.

THE generall duties touching your goods, are.
 1. You are to desire them but not to love them: a wise man doeth not love riches but would willingly have them ; as a little man and weake of body would willingly be higher & stronger
 be

Sapiens non amat divitias edimovult.

but this his desire is without care or paine unto himselfe, seeking that without passion, which nature desireth, and fortune knoweth not how to take from him.

2. When they come up-on you, entring at an honest gate, you ought not to reject them, but cheerfully to accept them, and to receive them into your house, not your heart, into your possession, not your love, as being unworthy thereof.

3. When you possesse them, to employ them honestly and discreetly to the good of other men; for hee deserveth not to be accepted of God, and is unworthy his love, and the profession of vertue, that makes too much
account

account of the riches of this world.

*Be bold to set at naught base
trash and pelfe,
And worthy of a God, frame
thou thy selfe.*

SECT. XLVIII.

*Duties to be practised towards
the evening.*

THE morning began, & the evening ends our day, neither is any worke we take in hand like to prosper, unlesse it be begun & ended in God.

You must then towards the evening examine your selfe;

telte ; first , whether your promises and appoyntments concerning extraordinary businesse bee performed ; and if you have forgotten any necessary thing , you must take order that you remember it , that you forget it not the second time.

This done you must examine your conscience concerning the thoughts, words, and deeds of that day , and especially concerning the purposes you have made in the morning , and how you have observed your godly determinations : you must call to remembrance all such things as you have scene , read , heard or done all the day before ; and if you have behaved your selfe worthily
to

to your commendation, you should rejoyce and acknowledge it to come from God, purpose to continue in the like goodnesse ; but if you have done any thing filthily, outrageously , childishly , worthy rebuke , forget not to ascribe it to your owne lewdnesse, and bee sorry for the same, resolving by Gods grace never to trespasse againe.

Phocilides sayd, that in the evening wee ought not to sleepe before we have thrice called to our remembrance, whatsoever wee have done the same day, repenting us of the evill and rejoycing in our well doing.

Sect.

SECT. XLIX.

*That the evening is a fit time
for contemplation, prayer,
and reading.*

THE evening is a time
most naturally inviting
and admonishing us to con-
templation and prayer; yea
the evening (sayes Hierome)
is a common and usual time
with all men. And it is not
amisse to put you in minde
of this duty to have by heart
this Evening Hymne.

*St. Hier. ad
Eustoch.*

*Blessed Saviour, Lord of all,
Vouchsafe to heare us when we
call.*

*Saluator
mundi do-
mine.*

And now to those propitious bee

That

That in prayer be w to thee,
 Still to be kept from miserie
 Great ruler of the day & night
 On our darknes cast thy light,
 And let thy p^rson pardon w^h
 Of what we have offended in,
 Thought, or word, or deed of
 sin:

Let not dull sleepe oppress our
 eyes,

Nor us the enemy surprise;
 Nor fearful dreams our minds
 affright,

While the blacknesse of the
 night

Holds from us the cheerefull
 light

To thee who dost our rest re-
 nue,

Our wasted strength wee hum-
 bly sue,

That when wee shall enclose
 our eyes,

Pure and chaste we may arise,
And make our morning sacrifice.

Honour Lord to thee bee done,
O thou blessed Virgins Sonne
With the Father & the Spirit
As in thine evernall merits,
Ever, and ever to inherit.

Amen.

This you may learn from
the very Heathens, who knew
not how to serve God a
right; yet thus much they
knew, that in the morning
and the evening there was
service to be given him, and
they acknowledged it every
mans duty to performe the
same.

Also in the Evening,
if you would learne any
thing perfectly, read it with
attention foure or five times
over

over night, and so to bed, & when you rise the next morning, ask a reckoning of your memory for that thing you did deliver to her custody the evening before.

SECT L.

*Examination necessary before
bed-time, and the manner
of it.*

VWhen you go to bed renew againe the examination of your conscience, and commit to perfect memory this admonition.

*Permit not sluggish sleep
To close your waking eye,
Till that with Iudgement deep
Your dayly deeds you trye.*

He

*He that his finnes in conscience
keeps
When he so quiet goes,
More desperate is then he that
sleeps
Amidst his mortall foes.*

And as for the manner of the examination of your conscience, it is to be performed thus. 1. You must give thanks to God, for having preserved you the day past. 2. You must examine carefully how you have behaved your self in every hour of the day: and to do this more easily, you must consider where, with whom, in what, and in what you have been employed. 3. If you find by your examination that you have done any good you
H must

must give God thanks, by whose grace you did it. If you finde your self guilty of any evill, in thoughts, words, or deeds, you must aske forgiveness and pardon for the same from God, with a true resolution and purpose to amend it carefully. 4. After this you must commend unto Gods providence your soule and body, the Catholick Church, and that part wherein you live, your parents, friends, and kindred, and those that are neare and deare unto you, and so with the blessing of God you may go take that corporall rest, which he hath ordained requisite for you.

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AN D when you shall go
to your bed, looke that
you thinke every day resem-
bleth the whole life of man,
whom the night succeedeth,
and sleep a very expresse to-
ken of death.

*At night lye downe,
prepare to have
Thy sleep thy death,
thy bed, thy grave:
Awake, arise,
think that thou hast
Thy life but lent,
thy breath a blast.*



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